

# CATHOLIC WORKER



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## Civil Liberties, Fair Trial Are the Rights of Everyone

Catholic Worker Upholds Rights of Christian  
Fronters As Well As Those of Communists

The entire Pacific Northwest has been aroused by the horrible axe murder of Mrs. Dick Law, wife of a CIO organizer, who was slain as she was dressing a Christmas tree for her three-year-old child. The story appears in the "Voice of the Federation," west coast maritime paper. According to the account, the guilty ones were ransacking the house for papers relating to union activities. Her husband was at a union meeting at the time.

There have been photographs in the picture magazines recently of the breaking up of workers' halls, the assaulting of and beating of people attending radical meetings. The days of the Palmer red raids are with us again evidently.

We wish to call attention at the same time to the case of the seventeen members of the Christian Front arrested on sedition charges by the Government. Although the cases cited above and the cases of the seventeen Christian Front members may not usually be put in the same category, we are grouping them together to show the temper of the times.

### Unfairness

Here are a few points to be considered:

The convenient time the Government officials took for the arrests, namely a week-end when they could secure the greatest amount of publicity and when the arrested men would find the greatest difficulty in securing bail.

The tremendous bail, out of all proportion with the offense charged, the penalty of which even if found guilty was only a few years' imprisonment. It was only too obviously set at \$50,000 so as to keep the men in jail, to create prejudice against them as dangerous conspirators and, to frighten people from coming to their defense.

The charge made against the "G-Men" by Father Coughlin, that the accumulation of arms which the public were led to believe was "a cache" in one house, was in reality the result of the searching of all the houses of the arrested and taking rifles and souvenirs. This is a serious charge, ignored by the press.

The unfairness of the prejudice stirred up to make it seem that these men were guilty and so influence prospective jurors.

The picturing of these men in the magazine *Life* with front and side profile portraits of them with numbers attached in rogues' gallery portraits.

### Sauce for the Gander

From the first we have been opponents of the so-called "Christian Front." We have been insulted and slandered by the membership. We have received threats through the mail. A spy from among their number was placed among us who afterwards left them, confessing that they were too violent for him. We have addressed in our columns an open letter to Father Coughlin, pointing out that if a situation arose, such as has arisen, he would be held responsible. We have condemned the reprinting of the forgeries, "Protocols of Zion" in the magazine *Social Justice* so heartily condemned by the famous Jesuit, Fr. Pierre Charles. We have condemned the

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## EASY ESSAYS

by

Peter Maurin

### Judaism and Catholicism

#### I. Jacques Maritain

1. General Franco's brother-in-law accuses Maritain of being a converted Jew.
2. Maritain says that he is a convert, but not a converted Jew.
3. He adds that if he were he would not be ashamed of it.
4. He would, on the contrary, be proud, as his wife is proud of coming from a people who gave the Blessed Mother to the world.

#### II. Mrs. Maritain

1. Mrs. Maritain is a convert from Judaism.
2. Mrs. Maritain

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### Peter Has Floor

Every Tuesday evening hereafter at seven, Peter Maurin will start the ball rolling before the guest speaker arrives and an ample discussion period will enable Peter's public to register points or protests.

Last month *Commonweal's* Harry L. Binns and Philip Burnham discussed the war and the American scene. William O'Meara and F. Downey, professors at Fordham University discussed another phase of the war and the labor-legal conditions facing the American worker.

## ST. THOMAS AND AGGRESSIVE WAR

Rt. Rev. G. Barry O'Toole, Ph.D., S.T.D.

(Professor in Philosophy in Catholic University of America)

We have seen that bona-fide national self-defense is just cause for war and that wars fought on this ground are normally defensive wars in contrast to offensive wars, which are presumed to be unjust.

Though in practice it is sometimes impossible to determine which side is really on the defensive, there can be no doubt about a nation's right to defend itself against unjust attack. The following passage from *The Church and War* (by the Dominican, Friar F. Strattmann) makes this point clear:

"If, without just cause, one State overruns another, lays waste the land, murders the inhabitants: in a word, treads right and justice under foot, then the State that is attacked has undoubted right to defend itself with armies.

"Individuals or nations have the right of defense, and in necessity the right to take their enemy's life to save their own. There is even a deeper principle involved: the shielding of the world's moral order from injustice in the name of God and man. Worse than the attack on human life is the attack on God's order which is destroyed by crime. Where the innocent are saved through the death of the guilty aggressor, the Fifth Commandment is not broken. What is right for the individual is right for the State. If all other means have been tried and have failed, armed defense is justified both in self-defense and in defense of God's moral ordering of the world—God does not will that injustice should go unpunished. The sword must be drawn from the scabbard to resist an unjust attack which can only be opposed by a war of defense." (Page 54.)

In cases of uncertainty, therefore, the nation under attack must be given the benefit of the doubt. Nevertheless, this presumption in favor of the justice of defensive war ceases whenever there is certainty to the contrary. In the latter case, resistance to the attack becomes sinful, right being on the side of the invaders.

But if (in view of the aforesaid presumption) certainty as to its justice is not required as a condition of guiltless participation in a defensive war, there must be certainty as to the reality of the attack. The mere fact, for example, that a rival nation is increasing its armament does not give the required assurance of attack. On the other hand, the nation threatened with invasion need not wait till the enemy has fired the first shot; it may begin hostilities as soon as it is evident that the foe is really attacking.

Then, too, if defensive war is to be just, the side under attack may not go beyond what is absolutely necessary for defense. Once the invaders have been expelled and their armed forces beaten so decisively as to no longer constitute a threat, the defenders must desist from further hostilities, seeing that by the enemy's defeat the just ground for defensive war, namely, its necessity for the invaded country's protection, has been removed.

These, then, are the conditions required to justify a defensive war. If they seem rather stringent, those required to justify offensive war will be found to be more so—so stringent, indeed, as to make a just offensive war all but impossible of realization.

Following in St. Augustine's footsteps, St. Thomas lays down three conditions as necessary to ensure the justice of aggressive war; he does not say they are sufficient; he does not say that they are all; he does not say that their fulfillment is practicable from a military

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## DAY AFTER DAY

Baltimore House, John Brophy's Book,  
N. M. U. Library and Other Things

Visiting in Baltimore this month, I felt how necessary it is to emphasize our fellowship in the work. I should have liked to gather together the group in the house on S. Paca St., the twentyfive of them and talk to them about what the whole work is, their part in it; that they are truly playing a part in it, though perhaps they do not see it. They were all busy feeding those who came in while I was there and I had to catch a train to Philadelphia so that there was no time. But on the train I wrote the Aims and Purposes (page 7) thinking how necessary it was to constantly hold up these aims and purposes for us all.

### Plug the Paper

We refer you to the article on page seven, entitled "The Street Apostolate," by Stanley Vishnewski, our veteran newsboy, who has many an amusing encounter on the streets of Bagdad-on-the-Hudson.

But not all his encounters are as amusing, most present a varied pattern of non-Catholic understanding and misunderstanding of things Catholic. And if what Stanley says is true the yeast is working and perhaps the bread of a new life is not as far off as many of us think. Anyhow his advice to get papers and distribute them is the reason for this box on the front page.

Any number of papers you can distribute will be forwarded to you immediately. This is Catholic Press Month and here is a concrete way to spread Catholic truth.

It is good to think of the men in all the houses who cook, wash dishes, scrub, launder, ministering to others—all of them part of the CATHOLIC WORKER movement. To try to convey to them the glimpse of the "whole," this is a hard job. We all see only part. We all see through a glass darkly. Some see more clearly than others. Our joy in the work increases with our vision of the whole. Just as when a man, using his whole body in his work, is in better health than when he uses just head or hand alone. Workers must be scholars and scholars workers, as Peter says.

Heaven is when we see God face to face, when we shall see Him as He is. Now it is only a glimpse, a suggestion of light, of joy, of unity, of completion.

### Jim & John

John Doebel and Jim Rogan are running the House of Hospitality, St. Anthony's House, in Baltimore, on 435 S. Paca. They have been feeding hundreds, three times a day, for months now, men of all races, colors and creeds. John has been working in a radio factory, paying the rent with his salary, also the gas and light. We are persuading him to give up his job and give his full time to the work. He most truly has a vocation for poverty. St. Joseph or St. Anthony will take care of the rent. Jim Rogan has written articles for the *Commonweal* and the *Christian Social Action* and is getting out a good mimeographed bulletin. He puts in full time at the house. It is good when the groups get out these bulletins and send them to each other, building up a sense of solidarity a realization of the Mystical Body. Besides getting ideas from one another, we get facts and news, such as that of the new hospice Bishop Hartley started in Columbus which takes in eighty men.

John and Jim put me on the train for Philadelphia, feeding

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### ENGLISH AGENTS ARE IMMUNE IN U. S.

(From "Uncensored")

J. Edgar Hoover was telling a mystery story—writer recently about the widespread efforts of the Federal Bureau of Investigation to combat subversive activities. After a long exposition of the bureau's efficiency in spotting Nazi agents, the author said:

"And now, Mr. Hoover, tell me something about your work on British and French agents."

"Oh, we've got nobody working on them," Mr. Hoover replied. "The State Department won't let us."



## California Bosses' Organization Exposed by LaFollette Group

LOS ANGELES.—Neatly dovetailed and lavishly financed operations by employer groups to maintain the open shop in Southern California were bared by the LaFollette Civil Liberties Committee as it moved toward the close of its investigation here.

Highlights of the open shoppers' campaign were:

1. A \$99,682 subsidy for The Neutral Thousands (T.N.T.), women's open shop organization, by Southern Californians, Inc., and by the Los Angeles Chamber of Commerce.

2. Formation of a mysterious employers' organization known as Group A, which pledged all its members to secrecy and used an unlisted telephone.

3. Accumulation of an anti-labor war chest of more than \$500,000 by Southern Californians, Inc., in the last two years. About 60 percent of the money went to T.N.T., the Associated Farmers and the Merchants and Manufacturers Ass'n.

4. Heavy contributions to Southern Californians, Inc., from the Chamber of Commerce (\$56,461) and from the oil companies (\$19,000 from Standard Oil of California alone).

5. Distribution by the Associated Farmers of a blacklist of 81 union sympathizers in the citrus packing industry.

6. Hiring of Beverly Hills police officers during off-hours for strike duty—in uniform.

7. Formation of company unions by T.N.T. to break strikes or wreck legitimate unions. (Purpose of T.N.T., now defunct, was to help diminish "industrial strife.")

### Records

It will be noted that the typical route of a union-busting employer's dollar was first to the Chamber of Commerce, then to the innocent-sounding Southern Californians, Inc., then to T.N.T. or the Associated Farmers, and finally to the spies, flunks, cops, guards and thugs who did the job.

One of the sensations in the hearings came when representatives of T.N.T. admitted that they had destroyed embarrassing records after receiving a subpoena from the Senate Committee. Contempt proceedings may be instituted as a result.

Committee investigators were able, however, to reconstruct much of the missing correspondence by transcribing stenographers' notebooks. Virginia Marshall, a T.N.T. stenographer, identified one such letter. It contained instructions for setting up a company union at the California Milling Co. plant when a CIO contract expired.

Clayton Rittenhouse, T.N.T. field man, said the letter had been destroyed because "we did not want it to become a matter of public knowledge."

### Assessments

The secret Group A was described by William Bradbury, executive secretary of the Southern California Restaurant Ass'n. He said that the restaurant owners' group was not accomplishing everything desired in fighting unions, so Group A was created. The secret body was financed by an assessment of 50 cents for each worker employed by the members.

Assessments were spent for attorneys' fees, strong-arm guards, and Beverly Hills cops, who earned side money by guarding struck restaurants in their free hours. One of the restaurants was the famous Brown Derby, which paid \$5,920 to a detective agency and \$570 to members of the Beverly Hills police department.

Despite its record of anti-labor activity; Southern Californians,

## Philadelphia, Pa.

### House of Christ The Worker South and Front Streets

We wanted to send you a letter in time to make the paper, but so many things happened to interfere that it has not been possible to write until now. This is being written in great haste, in the hope that you will at least be able to use a notice of our Retreat here at the house Saturday and Sunday, the 27th and 28th, given by Father George Murphy, S.J. About eighteen made it, members of the group and men staying at the house, most of whom attended the 8:00 o'clock Mass at St. Joseph's Church Sunday morning and received Holy Com-



—Ade Bethune

munion. This was the first Retreat given at our house, and everyone agrees that it was highly inspirational and well worth the sacrifice involved. Following the Retreat, Father Murphy talked to a few members of the group on the subject of the lay apostolate, a matter in which he is deeply interested, and gave us much food for thought in that direction. It is regrettable that there is not time to write at length about the Retreat, as there is much of interest that could be told. One thing worth noting is the beautiful informality of a Retreat in these surroundings, with the men occupying chairs and sofas scattered about our big green front room, listening with rapt attention to Father Murphy, seated in a big arm chair beside the fireplace that glows with a heartsome coal fire. And we ask ourselves, how many of these men would be attending anything like a Retreat if they were not being sheltered in this House of Hospitality—and the only possible answer to that question is cause for great joy and thanksgiving that we are permitted to have even a small part in helping to bring this about.

We have been doing some intensive farm-hunting, and have in prospect something really worth-while in that line, of which more anon, when we get some definite information on it. Meanwhile, we remain,

Sincerely yours in Christ,  
DAVID MASON.

Inc., had some difficulty in getting all the money it wished, testimony showed. Certain large employers who held out were given the squeeze play by important customers who were lined up for missionary work.

## Judaism and Catholicism

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thinks that Catholicism is Judaism plus.

3. In becoming Catholic Mrs. Maritain thinks that she has kept her Judaism and added to it what Catholicism has that Judaism does not have.
4. Mrs. Maritain thinks that she is now 100% Jewish.

### III. Dr. Herbert Ratner

1. Dr. Herbert Ratner of the University of Chicago became a Catholic two years ago.
2. His father, a Russian Jew, gave him the name Herbert in the hope that he would keep up with Herbert Spencer.
3. He tried to get what modern liberals, including Herbert Spencer, had to offer.
4. He was not satisfied with what modern liberals had to offer.
5. He now says: "We were not attracted to the Church by Catholics; we were pushed into the Church by non-Catholics who did not have the stuff."

### IV. Fr. Arthur Klyber

1. Fr. Arthur Klyber, a Redemptorist, was born on the East Side.
2. After a few years in the Navy he became a Catholic in Los Angeles.
3. The good example of Catholics from Los Angeles brought Fr. Klyber, an East Side Jew, into the Church.
4. The Catholic friends were always friendly to Klyber, the Jew, because they did not allow the poison of anti-Semitism to poison their human relations.
5. As a result Fr. Klyber is now a Catholic priest.

### V. Six Other Priests

1. Six other converts from Judaism are now Catholic priests in the United States.
2. If they had remained Jews they might have become Rabbis.
3. As Rabbis, they would be commenting on the message of the Jewish prophets.
4. As priests, they announce the good news that the Messiah, announced by the Prophets, died on Calvary.
5. As priests of Christ they again offer Christ's sacrifice on the altars of the Catholic Church.

## Catholic Worker Will Defend Civil Liberties of All

### Upton, Mass.

#### St. Benedict's Farm

It is very cold here now, below zero, in fact, but the house is comfortable. We are gradually finding all the leaks and tightening up the house. Five fires are going all the time and it takes a heap of wood. The National Youth Administration camp broke up and they gave us a lot of cord wood. Also some beans and peas. It is going to be quite a loss to us, not having them around for they were very helpful with cars. They fixed all our cars and the tractor whenever trouble arose.

At the Boston house, Harry Dunn is taking charge of the



—Ade Bethune

house. Cyril O'Brien looks after the mail, Catherine O'Hearn the finances and Miss Marra makes the decisions.

Sullivan certainly did a good job of getting the house fixed up. It looks a lot nicer.

John and the doctor are fine. She is now at the farm but she keeps an office under the Worcester place and goes in each day. She certainly is a Catholic Worker.

This will give you an idea of how things are done here. When you were up we owed about \$680. This was divided as follows: \$60 to Van der Bruggen, the balance of the \$400 he had loaned us to pay for the farm, \$350 to Mrs. Hirbour who loaned us this sum to pay the taxes still due in the Spring of '39, \$100 to Sears-Roebuck for farm equipment, \$105 for taxes for 1939-40, \$15 to the gas station, \$35 for lumber and \$15 for hardware. Doctor McManamy paid off \$150 to Mrs. Hirbour, John paid the lumber and with donations, we cleaned up the hardware and gas bill.

Our grain bill meanwhile went to \$16 and this was cleared off with a donation of \$15 from Monsignor Tracy. Our gas bill has again crept up to \$7. This is all independent of food expenses. That is my responsibility. It takes about \$10 a week for this for the thirteen or fourteen persons at the farm. I make one trip a week to Boston. There we get ten gallons of gas as a donation and with this we go after fish from the pier and bread (thirty-six and forty-eight loaves) from the First National and Ward's. I usually spend about \$3 for groceries and

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publicly shown and expressed anti-Semitism of the sellers of *Social Justice* in the streets of New York, and its expression in other big cities, the vituperative harangues of the Christian Front speakers at Columbus Circle—the obnoxious campaign by word of mouth, by speeches and by "stickers" of "Buy Christian."

THE CATHOLIC WORKER has come out in defense of Tom Mooney. It has come out against red-baiting. It came out for neutrality in Spain. It came out for Longo, persecuted by the Hague machine in Jersey City. It defended Browder's (constitutional) right to speak some years ago in the Middle West.

So now we take the stand that these seventeen men are innocent until proved guilty by actual factual evidence admitting of no possible doubt.

We are going beyond the position of Father Coughlin, who says he is standing behind these men until they are "declared guilty by a jury." They may be declared guilty, as Mooney was, but still not be guilty.

The editor of THE CATHOLIC WORKER having been in jail, knows what it is to be held without bail, not to be able to communicate with friends and most deadly injustice of all, to be considered guilty until proven innocent.

tobacco. When Sullivan was at the house, we worked out a co-operative scheme. He would tell me the amount of potatoes he needed and other vegetables and in return he would give me a grocery order for approximately \$2. Then I would scout around and dig up two more dollars usually. Then I would return to the farm and in two or three more days, I go to Worcester and dig up another \$3 worth of groceries.

The money here has come from wreaths we made at the farm or from odd donations of cash. Sometimes if I get stuck, Mrs. Hirbour gives me a dollar. Father McGann gave me \$5 one week, Mary McDermott usually gives me several dollars every month and the Bradys help me with groceries from time to time. I usually find myself with a dollar or two to spend while at the farm. This is spent in Westboro for food and tobacco but I never have more than \$2 or \$3 ahead. I pay cash for gas whenever possible. This week two of the fellows went out and cut wood for a neighbor and gave me \$4 of their pay. Junk and rags are always accumulating at the farm and from time to time, I sell this and get money for groceries and gas. One of our neighbors gives us quite a bit of graham flour, rice, another today gave me three bags and boxes of apples. The Moroneys told us to pick their windfalls and we got 1,800 pounds altogether.

The food for the pigs has come for the last three weeks from the NYA camp but this ends this week. Occasionally a visitor comes and we get the odd dollar. We sent out an appeal to well over 500 persons but we only got about \$30 so far. We made wreaths at the farm and this gave us about \$10. A gift of \$10 was given to me for radio batteries for our portable radio. Another \$10 was given to buy the men socks and cigarettes. All the men received socks, handkerchiefs, cigarettes and candy. Mary McDermott got fourteen pairs of shoes from Fr. McCaughan for the men. The Worcester house often gets a lot of can goods and they pass some along.

ART. SHEEHAN.





## Birth Control

The word "democracy" is always a good sales gag. The Communist Party used it to advantage. Professional patrioters capitalized on it while preaching against it. Everybody believes in it, but few have any clear idea of what they mean when they use the word. Now it crops up at the general meeting of the Birth Control Federation in New York. The birth controllers are in reality building democracy! One might easily pass by the meeting with the observation, "such rot," but it isn't as easy as that.

Dr. Roy Norton, University of North Carolina School of Medicine, whose plea for adequate medical care, dental care, etc., anyone might approve of, boasted that the State of North Carolina has a *tax-supported birth control program*. Said Dr. Norton, "A far-sighted democracy must promote and subsidize race-building through giving the young a good start by removing the economic handicaps to parenthood."

### The Problem

Removing economic handicaps to parenthood is an admirable goal, but it seems to be a contradiction of birth control. If the handicaps are removed, how can the "controllers" talk about the need for control? The answer is in the expression, "race-building." Norton means the converse of what he actually said. He means that birth control (race-building) will solve the economic problem. To which one might again answer, "rot." But again that is no adequate answer.

Aside from the fact that "birth control" by unnatural means (and what other do the "controllers" know?) is intrinsically sinful, there are other adequate answers. Why do not these "broad-visioned" planners advocate insurance to take care of part of the economic hardships? Why not advocate subsidies by the state to parents rather than subsidies to help couples commit horrible crimes? Have they not heard of Maternity Guilds which have proved to be blessings to hundreds of parents? The problem is not birth, it is economics. And it is the problem that must be solved, economics. Their contention sounds like the little boy who, when sent to the blackboard to do an example in arithmetic, erased the example from the board.

### Public Clinics

We have heard stories from various prospective mothers in New York who, when they applied at clinics for pre-natal care, were worked upon by birth control harpies. At the convention it was brought out that Middletown, N. Y., actually operates an open birth-control clinic sponsored by the Board of Health and using nurses supplied by that body. When public funds are used to operate a "murder-mill," it is high time for a terrific hue and

## St. Thomas and Aggressive War

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point of view. He simply uses them to qualify his solution of the question whether it is always a sin to wage war. He says:

"I answer it must be said that for a war to be just, three things are required: Firstly, the authority of the sovereign, by whose command the war is to be waged. . . . Secondly, a just cause is required: such that those who are under attack, deserve to be attacked by reason of some guilt. . . . Thirdly, it is required that those taking part in the war should be motivated by the right intention; namely, the intention of either furthering Good or avoiding Evil." (*Summa Theologica*, 2nd 2ndae, Q.XL, a.1).

### (1) Lawful Authority

As for the first condition, its necessity is obvious. To start a war is a public function, which belongs to the supreme authority in civil society and does not fall within the competence either of private individuals or of subordinate officials. Hence, to be justifiable, an offensive war must be authorized by the head of the State, who, however, commits a most heinous mortal sin if he declares war on grounds of whose justice he is not certain.

But this initial requirement, as applied to offensive war, immediately raises the very thorny question of jurisdiction. St. Thomas, in this passage, bases the ruler's right to declare war on his duty to safeguard his people against internal enemies (malefactors) and external enemies (unjust alien invaders).

Now, in a just defensive war, the ruler is exercising jurisdiction within his own territory and the problem of distinguishing between the innocent and the guilty there is easy of solution. The same, however, cannot be said of an offensive war. Does the ruler's right to punish foreign enemies extend beyond the frontiers of his own country? And if so, how will it be possible for him to discriminate between the guilty and the blameless in the enemy's territory. And finally, since all States are equal and since none can be judge in its own case and since there is no such thing as a Superstate, where is the authority competent to decide whether the guilt is all on one side and in no way shared by the other? And yet only on that condition is aggressive war justifiable.

There can be no just ground for an offensive war except upon this two-fold proviso: (a) *undoubted guilt* on the part of the enemy to be attacked; (b) *no share in that guilt* on the part of the aggressor nation.

Is a case of this sort humanly possible? If the answer is no, the possibility of a just war of aggression is thereby excluded from the outset.

In other words, St. Thomas' very first condition (*lawful authority*) makes it extremely doubtful whether such a thing as a *just war of aggression* is even possible. The same holds true of his remaining two conditions.

### (2) Just Cause

We have seen that, according to St. Thomas, there is *just ground* for aggressive war only when the nation under attack has deserved the attack by *moral guilt*. To wage war is to take human life, and neither the State nor the individual has the right to take the life of the guiltless, but only of the *guilty*—"The innocent and just person thou shalt not kill; for I will not justify the wicked" (*Exodus* 23: 7). And so St. Augustine insists that it is only "guiltiness on the enemy's part which renders a war just." (*De Civitate Dei* XIX, c. 7.)

Consequently, to restore the balance of power, to check the growth and destroy the armaments of rival States, to acquire markets, colonies, or sphere of influence—none of these are just grounds for aggressive war. Only punishment of guilt with a view to restoring the Divine order of justice in the world can justify recourse to war.

This being the case, let us ask ourselves the question: Do any of our modern secularized governments ever dream of including the punishment of moral guilt and the vindication of Divine justice among their war aims? Obviously not. Hence, the aggressive wars of our day are never waged on just grounds. Wholesale robbery and mass murder is their right name; they should not be dignified by calling them wars.

But even from the general point of view, can we possibly conceive of a concrete case in which all the right would be on one side and all the guilt on the other? And yet if guilt exists on both sides, the apportionment of the blame becomes doubtful and unpunishable by means of war. For, in that event, aggressive war loses its character of a punishment proportioned to the guilt and is thereby deprived of its sole justifying reason, namely, its aptness for restoring the balance of justice.

Another tough question confronting the justifiers of aggressive war is: How can there be such a thing as a *guilty nation*—an entire people who by reason of their *unanimous wrong-doing* deserve to be punished by all the horrors involved in modern mechanized warfare? Without, at least, a prior popular referendum, how is it possible to tell whether all the people are *accomplices* in a crime committed by a few individuals, or even by the government? It is positively outrageous to presume such *complicity* on the part of the whole civilian population; nay, in these days of compulsory military service, not even the conscript soldiers fighting on their own soil can be presumed to have approved of an injustice committed by their government.

To sum up, *moral guilt* on the part of an enemy is the only just ground for aggressive war, and, besides this, it is required that the aggressor government have *certain knowledge* of the guilt of the nation it intends to attack.

The guilt, too, which alone justifies war, must be *formal* (conscious) guilt; *material* (unconscious) guilt does not suffice. Those who sin out of ignorance are not really evil-doers and so not amenable to punishment. If their misconduct disturbs the order of justice, that should be remedied by other means than war, which involves a still greater disturbance of the order of justice. If the punishment of even the consciously guilty

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cry to be raised by Catholics. It is the grossest of insults. It is certainly a misuse of funds to spend Catholics' money on a project to which they must unequivocally object.

The State of South Carolina officially distributes birth-control propaganda. We have heard of nurses, paid by the Federal government, teaching "enlightenment" to the hill people of the South and the sharecroppers. That the propaganda has had an awful effect is evidenced by the report of the more or less accurate Gallup Poll,

which states that 77 percent of those asked whether they approved of government disseminated birth-control information, replied in the affirmative. The whole business of birth control, and especially the state-sponsored projects, should be uncovered and properly protested by Catholics.

### Change in Social Order

But more important than this negative action is the positive work of establishing Maternity Guilds in parishes. By means of cooperation, couples can for a

few cents a week insure adequate care and treatment.

In the final analysis, the answer lies in changing the economic order. For years we have been fed the social worker balderdash about making the person fit his environment; it is the environment that needs changing. Birth-controllers would do well to forget their wishy-washy sentimentality about poor parents and adopt an attitude of sympathy and understanding of their problems. But being Capitalist-minded, they can't. Perhaps Catholics will.

## Baltimore, Md.

### St. Anthony's House

435 So. Paca.

Here's an account of the pacifist seminar which Harold Sullivan of the Boston house and I attended at the Florida Avenue Meeting House in Washington Jan. 22. It was the fifth of such discussions held at the Friends' Meeting House. Mr. Warren Mullen described the present fate of conscientious objectors in England, saying that 5 per cent of the men, representing 225,000 had registered opposition to the war.

The tribunals were crowded with cases from the early days of the war. Strangely enough the military tribunals were fairer than local courts. In a list of 150 or more questions, only five or six were really important. One question comes up often: "Do you consider yourself a better Christian than the Archbishop of Canterbury or Lord Halifax or King George?" One young Quaker answered the question about King George: "No, but he isn't actively participating in the war." He was acquitted.

### Peace Program

Another Friend flatly refused to do any more in wartime than he had been doing in peace time. This would seem to be the stand which the CATHOLIC WORKER groups should (must) take in the event of our being drawn into the war. The young man was released to his employer. So far companies have not had great difficulties in England; but should the army have greater need for them or the medical service, armament factories, etc., their position might be more difficult.

Harold outlined the CATHOLIC WORKER position on war, our opposition to the use of force in personal, national, or international disputes. He pointed out that we must change conditions under which our people live if we are to avoid war. Should it come the unemployment problem would very likely increase as it has done in England, according to Mr. Mullen 23 per cent, and there would be greater need of the CATHOLIC WORKER houses of hospitality. But most of all we must change men's ideas, the spirit of war to the spirit of peace. The Friends were much interested in the CATHOLIC WORKER program for peace and Mr. Mullen described it as the finest constructive program with which he was acquainted.

Our greatest hope for peace is in prayer and in our expression of love of neighbor.

In Christ,

JIM ROGAN.

### Books

Victor Smith has just completed a set of shelves in the dining room so our books can find a central place and not be scattered throughout the house. To fulfill the needs of the members of the staff and the guests at 115 Mott Street we need many more books. We should be grateful for books on labor, sociology, cooperatives, philosophy, the Mystical Body; for histories, indices of various kinds, language dictionaries and social novels. A long list to which we might add political papers and biographies. Also current magazines. If we have forgotten anything, you, please, remember it. Thank you.

Mary Coisman.



February, 1940

Vol. VII, No. 6

# CATHOLIC WORKER

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## An Appeal

Last night going down town on the Third Avenue L there was a shabby black-haired man with strong impassive face sitting in the corner by the door with his eyes closed. Just before we got to each station, he called the station: "Next stop Chatham Square; change here for City Hall. This is a South Ferry train... Next stop Franklin Square... Next stop South Ferry. This is the end of the line... all out for South Ferry."

Other people sitting in the car, respectable, well-dressed people—people with jobs, people with families, people going to see their friends, or coming from visits, a regular Sunday crowd, all laughed at this strange man, sitting there, his eyes closed, his face so impassive, calling the station in a strong, loud voice.

They thought he was drunk. Maybe he was. They thought, "Just another bum going down to South Ferry to sleep at the Muni." Maybe he was.

His clothes were rags. He had no overcoat and it was fifteen above zero. He had on two pairs of trousers; you could see one hanging below the other. He had on a ragged sweater under his too-small coat.

What was the story behind those closed eyes? What were the pictures in that tired brain, as the man called out "South Ferry, last stop... the end of the line, all out for South Ferry."

### Dispossessed

He must have worked on the Elevated once. He must have had the job of opening and closing the gates, calling the stations, going to the end of the line at South Ferry and then up to the Bronx, down and up, all day long. A job that meant a pay check, a job that was useful; he was serving others, not exploiting them, not making money off their labor.

Perhaps he thought of the home at the end of the last trip, of a warm house, a meal awaiting him, time to read the paper and listen to the radio.

Now he is one of the dispossessed. Now he possesses neither clothing, shelter, food. Now where is his family?

Nine million out of work throughout the country and plenty of good, constructive work to be done—homes to be built, schools, roads, hospitals. But we're not talking much about the unemployed now. We are talking about war and armaments.

These are the men on our breadlines. These are the men who come to us for shelter, for clothing. And while we are trying to change the social order, while we are trying to build a new civilization within the shell of the old, we must perform the Works of Mercy and take care of our brothers in need.

Will you help us? We are behind in our bills—electric, coffee, bread, sugar, milk—all these pile up.

### Parish Hospitality

Our breadline goes on—now in its fourth year. We can give about eight hundred breakfasts between 6:30 and 8 every morning. The men themselves move fast, because they know that if they have their bread and coffee and go right out, they can go to the end of the line again and have another serving. And no matter how cold, they do this.

The line has regulated itself. When we first started serving, back in the Fall of 1936, they all but broke in the doors getting in in the morning. My bedroom was one flight up, right off the street then, and they used to wake me up in the morning around 5, there were so many fights starting on the line, men pushing their way forward. It sounded like the snarling of animals, and it would wring the heart, thinking that men should come to this, in their hunger for bread.

Now all is quiet and orderly. Never do any more come than can be served between the hours of 6 and 8. And I thought the other day, if only every parish had a line! Or rather not a line, but a breakfast room in the basement of the church, where the men could sit like creatures of body and soul that they are, and eat with human dignity. It is hard enough to accept charity. They could be made to feel that it was love, not charity in the worldly sense. The women of the parish could start it, five of them a morning taking turns. Soon the men themselves would run it. God would send the money. Christ needed only a few loaves and fishes. He means for us to do these things. When our brother is in need and comes to us for food, can we say, "Go, be thou filled?"

This appeal is not only for help. We must remind people, or they would forget. They do not see the men as we do every morning. This appeal is also for more breakfasts in more parishes, in the name of Christ in the person of His unemployed.

## Day After Day

(Continued from page 1)

me, giving me a bag of fig newtons for dessert on the train, and paying my fare.

### The Cold

It is very cold tonight. There is a cold wind sweeping through the house. Outside the snow is falling. I wonder how they are keeping warm in the other houses, up in Burlington, for instance. There was already snow on the mountains when I was up there in November. Donald and Norman Langlois, one feels, are always ready for any hardship, and no amount of cold can dampen those ardent spirits.

I recall, on a night like this, the story of a saint, who was so filled with a burning love of God that he melted the snow around him, and others were warmed by the flame of his love. A model for all our fellow workers these days. How we fall down on the



—Ade Bethune

job of bearing hardships patiently! We are all cold in New York these days. The rooms are cold, my bedroom was forty with a fire in it. The halls are icy. By noon oil stoves have warmed the offices and then it is easier to work. By night the house has so warmed up that it is hard to go to bed, to leave the warmth for the icy sheets.

Most of the time one is glad to be suffering in some small way, to share the sufferings of those one loves, the poor of Christ. At the same time it is hard to restrain one's shuddering and groanings. By now we all have the grimy look that accompanies winter in the tenements.

### Brophy Biography

Down in Washington to speak and spent the night as usual with Anita Brophy. Some months back I spent several nights there and John let me read part of a book he had written about his life in the labor movement. He has not worked on it for some years, what with the turbulent growth of the CIO these last years. But what I read impressed me enormously. It has a sense of leisure about it, the writing is simple and honest. There are unforgettable pictures of life in the Pennsylvania mining regions. Being a Catholic, John has a sense of perspective. His great love for Newman has always impressed me. Of all Catholic writers, Newman has moved him the most, and he is always quoting him to illustrate a point, and if you gave him a chance he'd start reading him aloud to you!

### N. M. U. Library

Speaking of labor leaders, Joe Curran has reason to be proud of the latest development at the NMU headquarters. We paid him a visit this month, Prof. Downey

## Communion for the Feast of St. Gabriel of the Seven Dolors

Apoc. 3. Behold, I stand at the door and knock. If any man shall open to me the door, I will come in to him and will sup with him, and he with me.

## Prayer

O my God Who hast made all things for giving, give me to desire in the measure of Your mercy  
That I in my turn to those who can receive may give that in me which to me was given.  
Mercy is not the soft-handed gift of Thy superfluity, it is a passion like knowledge.  
It is a discovery like science of Your visage in the depth of a heart that You have made,  
And if all Your stars are needful to me, how much more needful are my brothers?

But blessed be You, my Lord, and sovereignly blessed for the task You have set me, measurelessly sovereign,  
And I know that this world You tell me to buy You is worth every drop of the Price;

And the city You bid to be builded, we shall build it all together,  
We, Your pastors, and we, Your people  
We at the voice of You who are ever and always invisibly building,  
We with the wealth of Your grace, Your invisible largess  
Which lives and ever strives, which toils and which ever moves.  
I wish to pray You a perfect prayer. Let me make it like a coffer  
Panelled out of all my desires and nailed together with all of my intentions.

And filled with all the particular prayers that I shall ever say.  
Let me cry out to You with a voice of silence  
With the voice of Your Spirit, the Spirit of Your Church, the Paraclete, the Consoler,  
And I shall shout so loud and speak so well  
That all the earth shall awaken and they all shall know who slumber  
The truth of Your age-old presence and Your undeparting love.

And Your Tabernacles shall abound  
And Your Sacraments shall run  
And Your forgiveness be broken like bread and Your priesthood be scattered like seed in the rice fields.  
And the dead shall live and the earth shall burst with song and fruits of joy before You!

PIERRE CHARLES, S.J., in  
*La Priere Apostolique.*

(Translated by Edmund Burke, S.J.)

of Fordham University and I, in order to see the new library and reading room built up by the union. Prof. Downey teaches history at Fordham and Labor History at the Labor College held there Monday nights.

It would be good if all those who taught in our Catholic Labor Schools or in the departments of sociology and economics (priest and laymen) would visit this union hall to see what organization is doing along the water front.

The NMU is a good union to study because they have only been in existence for three years, and have had to start out from scratch with a fight on their hands not only with the ship owners but with corrupt union officials who had paralyzed the old union, and with controversy last year within the new union.

In 1936 they occupied a small loft on Eleventh Ave., a dingy little headquarters for a union with a membership which now numbers sixty thousand. Now they have a building down the street which has separate floors for the different divisions, large hiring halls where the men can sit and wait for the dispatcher to call their numbers, offices for the officials and one whole floor of a building which takes up half a block, made over into a reading room and a library which can compete with any college library for dignity and comfort. Right now there are about three thousand books on the shelves and many magazines and pamphlets. Deep easy chairs have been donated by various ships. There are reading lamps, writing tables and ship models made by the men. The department is presided over by Steve Harvey who was formerly Washington repre-

sentative of the union. (They need more books.)

We visited the various offices, and had a good talk with Curran in his big new office which looks out on two streets. Outside, the river was grey and dull. There was a hint of snow in the air. A big liner was docked, directly across the street. Inside the room looked warm and luxurious, and Joe looked with pride at the big new desk that was being taped preparatory for its glass top. That office, the desk, the library, typified to the men their dignity as organized workers.

I would have been fearful of other things that desk might typify (I have seen too many successful labor leaders become removed from their men) had it not been for the Thanksgiving dinner at which I was a guest. Curran, Smith, and other officers of the union presided all day, sharing with the men a feast of real significance.

That day I could not help but think how different was the position of Joseph P. Ryan, head of the longshoremen, who has had a position of trust and power for many years. Where are the hiring halls, the recreation rooms, the library, the communal repasts, the Works of Mercy performed by the prison and hospital delegates, in the longshoremen's union? Are Ryan's offices open to the rank and file? Ryan is more often to be found at the tables of the rich than with his men.

After this issue goes to press I am setting out for the Northwest, visiting Portland, Seattle, Bellingham, Spokane, etc., and then going down to California. Letters addressed to me in New York will be forwarded to me along the route.



# + LETTERS FROM OUR READERS +

## Appeal

Convento San Pedro  
San Jose, Antique  
Philippine Islands

Dear Editor:

Allow me to express praise for the noble cause for which your paper stands—a cause, the fulfillment of which is the pressing need of today. Your paper is styled "the champion of the havenots." I am one of those "havenots" and therefore—I make bold to say—I fall under your care. To carry on successfully my work as a Missionary trying to bring souls to the Sacred Heart, that "havenot" condition of being makes such a work very hard.

Direct "begging" to you personally is by no means the purpose of this letter—as I am sure your sphere of work gives you enough to bother about—but, by means of a small insert in your good paper, some kind soul may respond to the appeal of a poor Missionary working for souls here in the Philippines.

I am stationed in a village (being a collection of smaller and scattered villages) of 6,000 souls of whom 2,000 belong to a religion founded by a native Filipino, and who have a Diabolical hatred for the Catholic Priest and anything connected with Catholicism. They have a little material means at their disposal, whereas we Catholics are very much in the background in this respect. There is nothing sadder than to see souls lost to the Sacred Heart because of material needs. I am doing my best for this little Filipino flock, but a little help by almsgiving or Mass stipends can do a world of good. To take but two examples—teachers and village chapels. For \$2.50 each per month enables me to engage two teachers who can teach the small ones the truths of our Holy Religion, bring them to the Sacred Heart and keep them from the wolf of the native religion. But to teach, day in and day out, is no easy task, and the one who does it rightly deserves a little salary.

### Chapel for \$10

Then again I could give to the people of the mountain villages the benefit of the Holy Sacrifice if there were some little chapels in which to say Mass. One such village chapel costs about \$10—not a very big sum, but to an "havenot" a very big sum indeed. Looking very forlorn is the exterior of my Church here in the Head-station.

The Missionary who writes this letter shall not fail to tell the Sacred Heart of his benefactors and shall get the children here to do likewise. It is a great chance to join with Christ and His Blessed Mother in the work of saving souls, for whom the Son of God Himself left the Heavens and took upon Himself human suffering and sorrow, for whom Mary stood at the foot of the Cross with a broken heart.

The writer promises to acknowledge personally all responses—big or small—to his little appeal.

May the Sacred Heart keep you all.

Rev. Joseph P. Brereton,  
M.H.M.



## Clothes

Dear Readers:

We are grateful to all of you who have sent us clothes and helped us "to clothe the naked" and to perform other "Works of Mercy" such as consoling the afflicted. Your clothes have brought much joy to many women who I am sure will repay you with their prayers. A great many mothers whose husbands are on relief have been coming in lately as well as young wives whose husbands have deserted them.

Jim O'Connor who gives out the men's clothes whenever we have any often has to disappoint some because we haven't a sweater, a pair of rubbers or some other article. If you haven't any men's clothes to spare yourself, maybe your friends or your neighbors have. Won't you ask them for us, please!

Lately we have had many requests for children's clothes—warm winter clothes from infants size up to fifteen years.

Then we need large sized dresses, underwear and coats. Low heeled walking shoes with C and D widths are badly needed. Many silly high heeled shoes and even dancing slippers come in but please remember that most of the women who ask us for clothes are looking for work or have worked hard all their lives and have big feet which spread all over the place. Several women come to us for clothes before leaving on housekeeping jobs.

Thank you very much for all the care and sacrifice you have made in sending us gifts of clothing.

Gratefully yours in Christ,  
JULIA.

P. S. If you could use a woman to do housework one or two days a week, please get in touch with me as I know someone who is very capable. Of course, I mean only those of you who live in New York City.

"War is not only an evil as pestilence and famine are; it is not only blood-shedding, but it is the exaltation of every physical, mental and moral evil."—"Church and War" by Father Stratmann, O.P.

## BOOK PLATES

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**Tradition Press**

One Hundred & Fifteen  
Mott Street  
NEW YORK CITY

## Rosalie

A year ago last June, a little girl and her brother and family came to Chestertown, Maryland, to get work in the asparagus patches of that section. They came in an old, broken down car with all their worldly belongings with them. They camped on the edge of the patch and got work.

One day, while the parents were away at work, the little girl and her smaller brother were getting dinner, when a five-gallon can of kerosene was overturned on the stove and exploded. In an instant the little girl was in flames. Her brother tried to beat them out. Before help could get there, she was terribly burned. She was rushed to the hospital at Chestertown, but for many weeks it was thought that she would never get well.

The doctors worked very, very hard, and the little girl was very brave. Inch by inch, new skin was grafted on the burned places. Little by little, new



St JOHN of GOD

—Ade Bethune

healthy flesh began to replace the tissue that had been destroyed. Now the doctors say that maybe this little ten-year-old will get well after all.

Through all these long months the little tot has been alone, as her family had to leave when the season was over, to find work elsewhere. The people of Chestertown will take care of her as long as she is at the hospital. But there is one thing still needed. She must not stop wanting to live. If she should stop wanting to be brave, she will just waste away and be gone. She must not become homesick or lonesome.

As she is one of the vast army of the transient workers, doesn't she at least deserve the support of her own—her fellow-workers? It's up to us, the "Fruit Flies," "Bundlestiffs," "Hobos" and Knights of the Road in general, and all those who know the Heel of the Cross, to give this Kid a hand. She is one of us. And the thing she needs is so simple. A letter, a game or a puzzle. Even a funny story or a trick she may play on her nurse. Just let her know that we are behind her to the last ditch. Assure her that she's not forgotten by her own. THE CATHOLIC WORKER readers, I know, will be behind this to the last man and woman. The address is: Miss Rosalie, care of Hospital, Chestertown, Md.

A Hobo.

## Thanks

Drawer "N"  
N. J. State Prison,  
Trenton, N. J.

Dear Editor:

As you know, on account of the limit placed on our correspondence it would be impossible for me to personally thank all the dear, kind people that remembered us this Christmas. I am hoping that you will allow me to do so through the columns of your much appreciated paper.

We would like all these whom I mention to know that our hearts just kept swelling and swelling larger each time the officer with the mail stopped at our cell door. It is our heartfelt prayer that 1940 will be a most prosperous and peaceful year for Dorothy Day, Peter Maurin, Julia Porcelli, Agnes Bird, and all the workers for the ideals of THE CATHOLIC WORKER; Mrs. C. Robertson, Vancouver, B. C.; Mrs. M. Jowlin, Vancouver, B. C.; J. W. Folette and all the west coast members of the M.F.O.W.W.; Miss Dorothy Snyder, of the N.M.U.; Mr. Robert McBride, of the N.M.U.; Miss Doran, of Providence, R. I.; Mr. Vito Mercantonio, of the I.L.D.; Miss Anna Danon, of the I.L.D.; Elizabeth Byrnes, Lynn, Mass.; W. J. Welsh, of the M.F.O.U.; Esther Hoptner, of the Phila. N.M.U.; Cornell Book Shop, New York; Joseph Curran, of the New York N.M.U.; Mrs. Adrian Coogan, Seattle, Wash.; Miss Rose Barron, New York; Mr. John R. Longo, Jersey City; W. J. Malone, of the west coast F.O.W.W.; Geo. E. Flood, Seattle, Wash.; M. Krenyer, Newport, R. I.; F. E. Kerrigan, New York; Miss Milet, Chicago, Ill.; Maryknoll Apostolic College, Clark Summit, Pa.; Barbara Schucingler, North Dakota; Mr. Paul V. Murray, Mexico, D. F.; all members of the I. W. of W. and lastly to the unknown that sent us the stamps from Lexington, Ky. We would also like to tell Miss Milet, of Chicago, that we would appreciate the books she suggested sending.

The wonderful letters, cards, books, stamps, reading matter and donations that you dear friends sent us made our Christmas season considerably brighter and about as happy as Christmas could be to men in durance vile. God bless all of you and may He grant us the boon of one day meeting and thanking you personally.

Sincerely  
ANTHONY PANCHELLY.

## Press Month

Jan. 19, 1940.

THE CATHOLIC WORKER  
115 Mott St., N. Y. C.

Dear Editor:

In view of the forthcoming Catholic Press Month, the officers of our senior class are looking forward to collecting and exhibiting any available material that is published under your auspices.

We are interested in any publications whether they be newspapers, magazines, or posters concerning Catholic action.

We would appreciate your forwarding to us any such material, and reverse postal charges to the Senior class.

Respectfully yours,

JOHN J. MARTIN

John J. Martin, Sec.

St. Joseph's Normal Institute  
High School Department  
Barrytown, N. Y.

## Suggestion

St. Leo's Church,  
Louisville, Ky.

Dear Friends:

Many thanks for publishing articles by Monsignor O'Toole on the immorality of conscription. Acquainted with him, I have already written him, and am here sending to you the account in the Martyrology of whom I think should be the Patron Saint of all conscientious objectors. I give it here, and you can check it in the Martyrology under date of January 2, his feast day:

"...Tomis, in Ponto, sancti Marcellini pueri, qui, sub Licinio Principe, cum esset comprehensus inter thrones et nollet militare, hinc, caesus ad mortem ac diu maceratus in carcere, demum, in mare demersus martyrium consummavit."

"At Tomis, in Pontus, St. Marcellinus, a youth, who, under Licinius the Prince, being included among the recruits, and not wishing to render military service, for this reason was beaten almost to death and long tortured in prison, finally, was sunk in the sea and completed his martyrdom."

If I were Ade Bethune I would make a picture of this fine youth being dragged forcibly by a grim soldier, while a gleaming crucifix to which he turns his gaze throws light on his manly figure.

Very truly yours,

REV. CHAS. C. BOLDRICK

## A NEW VENTURE

By PETER MAURIN

### I. Discussion Center

As I announced in the last issue of the paper, Fr. Krimm, a Redemptorist, has just opened up a store to be used as a Discussion Center on Catholic Doctrine.

It is located at 196 East 3rd Street, between Avenue A and Avenue B.

If you have any friends interested in Catholic thought you can tell them that this place has been opened for their benefit.

### II. People in Charge

Monday 2 to 5 P. M.—Frank Datillo; Monday 7 to 10 P. M.—William Morris, former student at Blackrock College, Dublin.

Wednesday 2 to 5 P. M.—Victor Smith, former student at Brown University; Wednesday 7 to 10 P. M.—Tim O'Brien, former member of the Communist Party.

Friday 2 to 5 P. M.—James O'Connor, graduate of Holy Cross College; Friday 7 to 10 P. M.—C. F. Whitcomb, convert Episcopalian.

Sunday 2 to 5 P. M.—Mary Roberts, convert from Judaism; Sunday 7 to 10 P. M.—Frances Fraenkel, convert from Judaism.

## Correction

I've been reading a story in various papers that we received five hundred dollars as a result of a talk by Lowell Limpus, Daily News reporter. But the only check we received was one for seventy-five dollars from the Norwalk Catholic Club. Limpus wrote and asked me how much I got and I answered and told him seventy-five dollars. The point is that I'm more or less on the spot. People are asking me about it; and, of course, the story is in print and therefore infallibly correct. So if you get a chance nip that rumor as being greatly exaggerated; and assure yourself that we are quite normally broke.

BILL GAUCHAT,  
Cleveland C. W.



## Ben Joe Labray

## In the Dumps

Here is the latest news from your lay apostle on the bum. It's hard to believe, but I've been too busy these past months to write. Busy just trying to get enough to eat from day to day and a flop at night. One of these days I'll cover the Houses of Hospitality and the farms and write you little reports of them. Anonymous as I am, they won't know when I am there. I may be the tramp that stops by for a night—one of their men in the line. Maybe I won't get in. Maybe they'll be crowded and I'm still in my prime and husky, so they'll tell me to give way for some older guy, or someone sick. Maybe they won't like my looks and boot me out, and I'll say it with St. Francis, "This then is perfect joy." I'll remember that story I read long ago and try not to hold it against them. They're busy fellows, I know, taking charge of the houses, and I know some of them are working stiffs like myself and they're apt to be none too

gentle in the way they talk. So you can't blame the House or those in charge. We all need to be more courteous to each other, treating each other with respect and consideration. I know if they just talk to you right, even if they haven't anything to give, it makes you feel better.

I remember a Sister once who fed me as I was passing through Kansas City. She didn't say much, but she treated me as though I were Christ Himself, waiting on me at the table. I've never forgotten it.



NIL DESPERANDUM!

You'll be interested to know what I've been doing lately. I'm engaged in helping a fellow start a little farming commune of his own. He has expropriated the land; he has helped himself to the building materials. But he is not a thief. The land is a dump and the materials are things people have discarded, and we have put up a little house which can be both warm and snug; but there are no windows, and you feel as though you were an animal crawling into a hole at night. Come to think of it, the pioneers had to live in sod houses out West.

There's lots of people on this particular dump. It extends for blocks and blocks, and little lanes have been tramped out, and other houses have been built, and gardens laid out. An airplane picture would show a collection of trash, heaps of old boxes and cardboard and tin, and you wouldn't be able to tell the houses from the dumps where we make our finds.

But these are shelters, these are homes, and these are the truly poor who live in them. They are the "least of these" that Christ talks about, the "offscourings," the people the government and the community chests don't reach. But we've made homes and we've made gardens, and, believe me, if these people had little plots of ground and real materials for houses, they'd do wonders.

One family even have a few goats, and many of them have chickens, and some days are hard and many of us go hungry, and other days are good and we sit down to a feed large enough to invite a few neighbors.

## Prayers

I've been trying to do a little indoctrination. A lot of them can read, and like to read. You have to read outside, but you get used to the cold, when you've gotten to the point where you never take off your clothes and add bits of burlap to your shoes and newspapers under your coat, and tie yourself together with cords and ropes. True Franciscans, some. Some of them are religious and pray and sing hymns; and some of them have forgotten or perhaps have never heard there was a God.

I've been thinking of the Finns and the ancient Israelites this winter. How God helped David against Goliath; how numbers don't count. I've been thinking He's helped the Finns with this hard winter, and we're suffering with them, even down South here.

And I've been thinking, too, that when it comes to lying out on a battlefield with your guts oozing out of you and slowly dying in agony, I'd rather be in the Arctic Circle, where you freeze in a quarter of an hour and the pain is anaesthetized by the cold. God help them all. We've got to pray for them. It's hard to think to pray in such a life, so we've got to pray for the poor Russians and the poor Finns.

And don't forget to pray for us down here who are living in misery and squalor while they pour out the million for armaments in Washington. We're luckier than most; we've got a priest coming in to see our sick and dying, and often he stops to pass the time of day. When I told him I was one of your lay apostles, he told me to send you his regards. So send him papers to bring down to us, and we'll read and discuss and work for a new civilization "within the shell of the old."

## Book Review

**THIS WAY TO HEAVEN**, by Paul Hanly Fursey. The Preservation Press. Silver Spring, Md. \$2.00

Relying not upon books, but upon his seventeen years of priestly life, Father Fursey has written a book designed primarily for the lay person. Though it does not sustain the intensity with which *FIRE ON THE EARTH* was written, Catholic extremists will welcome this book. Father Fursey seems determined

not to rest till he has us striving for sanctity.

Father Fursey has the gift of writing about heroic sanctity, violence to self and extremism as though it were the natural thing to do. He writes of the spiritual life with an attractiveness that would tempt the grossest materialist to embark for the spiritual joy that he would find.

If enough people could be induced to perform the Works of Mercy, with no thought of self,

## St. Thomas and Aggressive War

(Continued from page 3)

should not be heavier than their sin deserves, what shall we say of those in good faith? Surely, it is the part of folly to set up thousands of new injustices in seeking to right a few!

Then, even supposing a just cause for it to exist, an aggressive war may not be undertaken unless victory is morally certain; for if the side of injustice wins, the war, far from serving the cause of justice (its only justifying reason), will lead to the very opposite result—greater moral disorder, and the last state will be worse than the first.

Finally, those who wage an aggressive war must have *certainty* of the enemy's guilt and the guiltlessness of their own side. War involves the killing of human beings, and if those who are killed are innocent, the ones who kill them are guilty of murder.

Now, Catholic moralists forbid us to act in a case of *practical doubt*, that is, where our doubt concerns the morality of a particular action that we are here and now minded to perform. Thus, a huntsman who sights what he takes to be a deer, but what he fears may be a man, is not allowed to shoot, until he has cleared up his doubt. If he takes the risk and shoots anyway, lest a possible deer escape him, he has virtually committed murder, even if his victim should eventually turn out to be a deer and not a man. "The sin that he who acts with a practical doubt commits," says Noldin, "is of the same kind and gravity as a sin committed with a sure conscience." (Sum. M. Th., I, §221, a.)

Accordingly, to kill enemy nationals without full assurance of their guilt is tantamount to murder, the sin forbidden by the Fifth Commandment. The Dominican Theologian Francis de Victoria says:

"No authority can command the death of the innocent, and in an unjust war the enemy is innocent, and hence it is not permissible to kill them. The ruler who declares such a war is guilty, and not only those who do evil but those who consent to it are worthy of death (Rom. I, 32). Even if the ruler gives the order, a soldier must not put innocent citizens to death and it follows that if a soldier is convinced of the injustice of a war, he must not take part in it, for anything that is against a man's conscience is a sin." (De jure belli, II, 2.)

It is because the soldier who kills with a doubtful conscience virtually commits murder that Noldin demands *certainty* of an offensive war's justice as a condition of licit participation in it. It is true, he limits this demand to the cases of "the soldier who is not a national or who enlists after war is declared" (Op. cit., II, 354, b), but his reason for insisting on *certainty* as a condition of sinless participation in aggressive war is the general principle that nobody is allowed to act in a case of *practical doubt*. Unless a man's guilt is known for certain, it is murder to take his life—at least, virtual murder.

Aggressive war, then is justifiable only when it is certain that the guilt is all on one side. But, in practice, this condition is seldom fulfilled. Usually both sides are at fault and it is impossible to apportion the blame. Less often it happens that the fault is mainly on one side, though not altogether absent from the other. And yet unless the hands of the aggressor nation are entirely clean, so as to admit of a clear-cut apportionment of right and wrong, there is no just cause for aggressive war. On the whole, it seems impossible to justify aggressive war on this second count—the condition of *just cause*.

## (3) Right Intention

St. Thomas' third condition is a right or pure intention. Men, who instead of being moved by a love of justice, are motivated by a desire to harm or by base passions, such as lust for power, greed, cruelty and the like, are incapable of waging a just war. "It can happen," says St. Thomas, "that the authority of the one declaring the war may be lawful and that there may be just cause for it, and nevertheless the war may be rendered unjustifiable by reason of a bad intention" (ibidem).

This implies that, to qualify himself for sinless participation in war, the soldier must rid himself of all malevolent passions and evil intent. How does the modern practice of instilling into soldiers, by means of the bayonet-drill, bloodthirsty hatreds and the lust to kill—how do such practices, I ask, comport with St. Thomas' condition of a blameless intention as a necessary qualification for guiltless participation in any kind of war?

There is one further point deserving of mention. We have seen that certain Catholic moralists, like Noldin, deny that it falls within the competence of the ordinary soldier to judge regarding the *just cause*. However that may be, these same theologians do not deny the soldier the right to use his own judgment as to whether a war is being fought with the *right intention*, i.e., to further good and to suppress evil. In fact, Father Strattman, O.P., expressly states: "As to the 'just cause' the ordinary soldier is probably not able to judge but he can do so as to the 'intention' the *recta intentio*—and as to the way in which the war is conducted." (Op. cit., p. 77.)

Such are the three conditions that St. Thomas lays down as necessary to make an aggressive war just. He does not intimate, as we have seen, that these are *all*. As a matter of fact, there are several others, to which we shall have occasion to refer in a future article.

However, even without the rest, the three Thomistic conditions suffice to show that a just offensive war is practically impossible, particularly if one has in mind modern forms of warfare like the so-called *blitzkrieg* of the Germans, or the contemporary British blockade, both of which punish the guiltless non-combatants more than the possibly guilty governments and combatants. If St. Alphonsus Liguori thought of the small-scale warfare of his day as bringing "such evils with it—such harm to religion and the innocent—that in practice it is hardly ever justifiable," what would he have said of the modern brand with its air-raids, shrapnel-bombing, poison-gas and men-mowing machine-guns?

the modern world would be converted to Christianity by their example. Of them, then, it would be said as it was of the early Christians, "See how these Christians love one another." Instead of as they now say, "See how these Christians pass the buck."

## Lay Apostolate

Those who serve in the Houses of Hospitality throughout the country will find this book excellent reading. Father Fursey answers many problems which confront one engaged in the lay apostolate. The chapters on Vocation, Christian Marriage, Walking in Love, The Works of Mercy are well suited for those engaged in the lay apostolate.

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## Aims and Purposes

For the sake of new readers, for the sake of men on our breadlines, for the sake of the employed and unemployed, the organized and unorganized workers, and also for the sake of ourselves, we must reiterate again and again, what are our aims and purposes.

Together with the Works of Mercy, feeding, clothing and sheltering our brothers, we must indoctrinate. We must "give reason for the faith that is in us." Otherwise we are scattered members of the Body of Christ, we are not "all members one of another." Otherwise our religion is an opiate, for ourselves alone, for our comfort or for our individual safety or indifferent custom.

We cannot live alone. We cannot go to Heaven alone. Otherwise, as Peguy said, God will say to us "Where are the others?" (This is in one sense only, as, of course, we believe that we must be what we would have the other fellow be. We must look to ourselves, our own lives first.)

If we do not keep on indoctrinating, we lose the vision. And if we lose the vision, we become merely philanthropists, doling out palliatives.

### The Vision

The vision is this. We are working for "a new heaven and a new earth, wherein justice dwelleth." We are trying to say with action, "Thy will be done on earth as it is in heaven." We are working for a Christian social order.

We believe in the brotherhood of man and the Fatherhood of God. This teaching, the doctrine of the Mystical Body of Christ involves today the issue of unions (where men call each other brothers); it involves the racial question; it involves cooperatives, credit unions, crafts; it involves Houses of Hospitality and Farming Communes. It is with all these means that we can live as though we believed indeed that we are all members one of another, knowing that when "the health of one member suffers, the health of the whole body is lowered."

This faith of ours in brotherhood means that we must recognize functional classes in a society where class war is being bitterly fought out throughout the world. St. Paul said that the eye cannot do the work of the hand; he recognized the vocations of men, the dignity of labor.

This work of ours towards a new heaven and a new earth shows a correlation between the material and the spiritual, and, of course, recognizes the primacy of the spiritual. Food for the body is not enough. There must be food for the soul. Hence the leaders of the work, and as many as we can induce to join us, must go daily to Mass, to receive food for the soul. And as our perceptions are quickened, and as we pray that our faith be increased, we will see Christ in each other, and we will not lose faith in those around us, no matter how stumbling their progress is. It is easier to have faith that God will support each House of Hospitality and Farming Commune and supply our needs in the way of food and money to pay bills, than it is to keep a strong hearty, living faith in each individual around us—to see Christ in him. If we lose faith, if we stop the work of indoctrinating, we are in a way denying Christ again.

We must practice the presence of God. He said that when two or three are gathered together, there He was in the midst of them. He is with us in our kitchens, at our tables, on our breadlines, with our visitors, on our farms. When we pray for our material needs, it brings us close to His humanity. He, too, needed food and shelter. He, too, warmed His hands at a fire and lay down in a boat to sleep.

### Everybody, Everywhere

When we have spiritual reading at meals, when we have the rosary at night, when we have study groups, forums, when we go out to distribute literature at meetings, or sell it on the street corners, Christ is there with us. What we do is very little. But it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest. What we do is so little we may seem to be constantly failing. But so did He fail. He met with apparent failure on the Cross. But unless the seed fall into the earth and die, there is no harvest.

And why must we see results? Our work is to sow. Another generation will be reaping the harvest.

When we write in these terms, we are writing not only to our fellow workers in thirty other Houses, to other groups of Catholic Workers who are meeting for discussion, but to every reader of the paper. We hold with the motto of the National Maritime Union, that every member is an organizer. We are upholding the ideal of personal responsibility. You can work as you are bumming around the country on freights, if you are working in a factory or a field or a shipyard or a filling station. You do not depend on any organization which means only paper figures, which means only the labor of the few. We are not speaking of mass action, pressure groups (fearfully potential for evil as well as good). We are addressing each individual reader of THE CATHOLIC WORKER.

The work grows with each month, the circulation increases, letters come in from all over the world, articles are written about the movement in many countries.

Statesmen watch the work, scholars study it, workers feel its attraction, those who are in need flock to us and stay to participate. It is a new way of life. But though we grow in numbers and reach far off corners of the earth, essentially the

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House of Christ the Worker  
108 Tupper St.

Rochester, N. Y.  
St. Joseph House  
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Sacred Heart House  
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St. Joseph House  
61 Tannehill St.

Burlington, Vt.  
Blessed Martin de Porres  
104 Battery St.

Rutland, Vt.  
St. Francis House  
Creek Road

Washington, D. C.  
Blessed Martin House  
1215 7th St., N. W.

Milwaukee, Wis.  
Holy Family House  
1011 N. 5th St.

### Canada

Hamilton, Ont.  
St. Michael's House  
101 Caroline St. N.

Windsor, Ont.  
Our Lady of the Wayside  
209 Crawford Ave.

Four more Houses of Hospitality will open this month, two in Los Angeles, one in Mobile and one in Seattle. The addresses will be listed in the March CATHOLIC WORKER.

## The Street Apostolate

(1) "THE CATHOLIC WORKER! Why—that bunch are more dangerous than the Communists."

—Fascist.

(2) "THE CATHOLIC WORKER is an organ of reaction fostered by clerical Fascists to divide the workers."

—Communist.

(3) "THE CATHOLIC WORKER is the most intelligent threat to Communism put forth by the Catholic Church."

—Radical.

(4) "THE CATHOLIC WORKER is a stumbling block to those who try to link the Catholic Church with reaction and Fascism."

—Catholic.

The above are actual remarks that I have overheard while selling THE CATHOLIC WORKER on the streets of New York. The sentiments reflected indicate that THE CATHOLIC WORKER is one of the most widely discussed papers. It is amusing to be called a dirty Communist, a filthy Fascist and a slimy Trotskyite all in the course of one afternoon. I will get mad when they start calling me a liberal. I am happy in the fact that they pay us the compliment of being a formidable opponent to be reckoned with and are not indifferent.

"The Street Apostolate" is a term we have coined to embrace that form of Catholic activity which has to do with the distribution and selling of Catholic literature on the streets of our cities. The selling of Catholic literature is one of the most important phases of Catholic activity, having as its aim the building and strengthening of the Catholic press.

Selling THE CATHOLIC WORKER is an excellent way of discovering what the man on the street is thinking about. There is a great interest being shown, these days, in the Catholic Church. More and more people are looking towards the Church for guidance. People often come to me with their grievances and troubles and ask me: "What is the Church going to do?" "Why doesn't the Church do this?" I have listened to so many confessions that I sometimes wonder if I haven't missed my vocation.

THE CATHOLIC WORKER is welcomed wherever there are workers. Workers are quick to sense that here is a paper that is fighting for their rights.

When I distributed papers along the Bowery and the poorer sections of town, few papers were thrown away. People were eager to get copies of THE CATHOLIC WORKER, and often they would come to me to discuss some article in the paper.

Ade's drawings are understood and appreciated by the workers. Her cut of the Christ Child in the December issue was responsible for the sale of many papers. There were many comments made, of which I shall reprint a few:

(1) "Christ was no Jew—How dare you print the Christ Child with a Jewish star—He was God and not a Jew!"

—Hysterical Woman.

(2) "Christ was the first anti-Semite—He was a Nazarene and not a Jew."

—Elderly Man.

(3) "Excellent idea—The artist must be complimented—People are forgetting the fact that Christ was born a Jew."

—Woman.

(4) "I am a Jew and I say that Christ was the only real Jew. If more Jews were like Him there would be no anti-Semitism."

—Jewish Man.

Along the waterfront THE CATHOLIC WORKER was welcomed. Suspensions and signs of hostility were quickly removed when they saw it was THE CATHOLIC WORKER.

"Excuse me—I thought it was the other kind of a worker."

"THE CATHOLIC WORKER—Let me have a few for my friends as well work they're doing."

Words of praise greeted me on all sides as I distributed the paper. One fellow chased me a whole block to get a copy. He was apologetic for thinking I was handing out Communist propaganda.

And so it goes: Wall Street, 14th Street, along the waterfront THE CATHOLIC WORKER is read and appreciated by thousands who realize that THE CATHOLIC WORKER is fighting for their rights, and showing the way to a new social order.

If you are interested in the Catholic press, I would appreciate hearing from you. Perhaps we can discuss new and better methods of building a strong Catholic press. If you would care to have a bundle of papers to distribute, let us know. We would be glad to send papers for distribution to any of our friends.

We who sell THE CATHOLIC WORKER have a patron saint in St. John of God. Before St. John of God started his work of founding hospitals, the printing press was invented and a great deal of reading matter was made available for the people which could be sold on the streets. St. John of God was the first newsboy, going out into the city squares to peddle his wares and bring the word of God to the man in the street.

—Stanley Vishnewski,  
Catholic Worker Newsboy.

work depends on each one of us, on our way of life, the little works we do.

"Where are the others?", God will say. Let us not deny Him in those about us. Even here, right now, we can have that new earth, wherein justice dwelleth!

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# THE LAND

*There Is No Unemployment on the Land*

## Michigan C. W. Farming Commune

I am out at the Farm for about two weeks, hoping to find some rest, and some time to do some spiritual reading. This is the only place we have where one can find time to take stock of things and the way they are going. The Farm is developing fast. The workers out here have done a lot of Fall plowing, turning over soil that hasn't been used for at least 15 years. We have been the recipients of another cow, this one is a Jersey. This means that we have more milk to send into the city, and I hope we will be able to make cottage cheese and butter. We now have two cows; it will be a problem to find a way of feeding them this winter.

Tuesday we killed one of our pigs which we had raised. All of us were amateurs, and for an on-looker it would have presented an amusing sight. There were five of us at the killing, each of us with a knife in our hand, and blood in our eye. Personally I think the pig died of fright more than a cut throat. It must have been funny to see me holding the pig by the tail with one hand, and holding the "Guv'ment" book in the other, peering through the steam and reading the instructions like an Economics Professor.

### Accident

Yesterday we butchered the pig, and today we are rendering the lard, and putting down some of the meat. If the fellows come out from the St. Francis House today we will give them some meat for themselves and the Martha House. Just imagine we have been able to raise our own meat. It doesn't seem possible, for my mind always goes back to the first time we came out to the farm. How has all this been possible? Certainly God has been good to us, and I am wondering if we are doing as much for Him as He is doing for us. We are trying our best, but He simply can't be outdone in generosity.

Coming out here Sunday night,

some dude side-swiped us and wrecked our car. I can't figure this out. Here we are driving along, five of us saying the Rosary, and the accident happens. We were lucky we weren't killed, no one was injured. Maybe some mechanic was asking Our Lady for some business. It presents a real handicap for the fellows in the city for they don't have any way of picking up bread and so forth to take care of feeding the

## THE SOWER



—Ade Bethune

unemployed who come to us daily. The number is around 500 per day.

Speaking of the Houses in the city. At the St. Francis House we were quite busy during the Christmas Season. The Wednesday before Christmas we had a Day of Recollection for the unemployed men in our soup line. About a 100 men made this day. It was a most inspiring sight to see these men enter into the spirit of the day. They kept silence a lot better than a lot of

people do under more favorable circumstances. I hope the Infant Jesus was pleased with this little Christmas gift to Him..

### Fasting for Peace

One of our donors sends us the food left over from one of the restaurants downtown every noon. The driver of the truck very generously takes part of his noon hour to deliver this food to us. The workers were talking one day, and said that they would like to give him a Christmas present. One of the workers is a tooler of leather and he asked us to get him some leather. You should have seen the beautiful belt he made for him. I wish we could get more leather for him so that he could use his talents.

The Martha House has seven women staying there. They are busy distributing clothes to the mothers and children who come there each week. On Jan. 3rd they had the first meeting of the Mothers in the neighborhood. This promises to be a weekly affair.

I almost forgot to mention that we at the St. Francis House are abstaining from meat on Mondays, Wednesdays, and Fridays, for the cause of Peace. This was decided by a vote, and I can tell you there was a healthy opposition, but the majority was in favor of abstaining from meat. It is not enough that we pray for peace.

LOUIS MURPHY

## Hopes We Will Continue Page On "The Land"

Oshkosh, Wis.,  
January 12, 1940.

Dear Editor:

Your January number is before me. I note that it contains "The last of the series of expostulations, pro and con, the Agrarian Movement." This, I agree, is well, especially when one champion uses the entire page to set the other straight, as he sees it. But if this means that the page "The Land" is to be discontinued, it is an almost tragic mistake. Agrarianism has small importance when we think of 3,000,000 square miles of territory, 125,000,000 people and nine or ten millions unemployed.

The "Land Question" is too large and too important to be dropped. This page is of prime importance, but contributions should be limited to about 200-350 words. For my contribution I propose these propositions: That the price of good land is too high to permit the poor to buy. That when the people know how it can be reduced to a price giving easy access to good land it will be done. That ground rent, now collected by land owners, is an unearned income, differing in that respect from wages of labor and interest on capital. The proper study of these propositions will pay important dividends.

Father Hugo says, in effect, that urban unemployment and destitution are caused by industrial capitalism. This, I assert, is not true—unless he includes land as an element in capitalism, which it is not. As well might labor be called capital. It is this confusion in the use of terms



## FARMING COMMUNE

The hay is fine. Everyone thinks this is the best cutting we've ever had. John spends all day driving up and down with the wagon loaded down. All the vegetables have turned out to be the best we've ever raised. Arthur has everyone busy helping prepare the vegetables for canning, and it also looks like the biggest season ever. The animals look fine and the cows are both giving enough milk to keep us supplied. Boy, do things look good! Too bad the alarm clock had to go off

maybe a horse died. Always something or other managed to fix things the wrong way. John says he does know one thing he isn't going to do. That one thing is not raising so many pigs. Too much "troubulation," says he.

Speaking of pigs reminds us that we had more pigs butchered this year than ever before. We had fresh pork and smoked pork. Ray Buley managed to find some old fifty-gallon drums. The pork, which had been treated with salt, as is usual before smoking, was hung on a pole across the top of the drum. (The drums had one end open.) In the bottom of the drum was started a smoldering fire. Across the top of the drum was placed bags and old rags to keep the fire from blazing and also to keep the smoke from escaping too quickly. The result was varied. Some were very good, but a few were smoked too hastily, said John and Ray. However, none was spoiled and all were used. Ray Buley says his grandmother used this method when he was a boy.

### Personnel

On the upper farm there are Hugh Boyle, chef; Dan Irwin, assistant chef; Andrew Johnston, bookkeeper and chicken tender; Arthur Durrenberger and son Arthur, Jr. Arthur does anything and everything. In the lower farmhouse Mr. and Mrs. Ray Buley live with their three children. Mr. La Valle occupies the extra room as his quarters on the hill are too cold just now. John Filliger stays in his small house, and Mr. O'Connell has his quarters in his carpenter shop. Below this group of houses live the Montagues with their two daughters. Many people ask how many are on the farm and where they live, so here is the answer. We find this the principal question raised by our alumnae and alumni (anyone who ever saw or stayed at the farm before).

Visitors have been scarce this past Winter, but on one week-end we had two from New York and four from Philadelphia. Jim O'Connor and Bill Dunne came out from N. Y. City and viewed the farm. Paul Toner, Tom Fitzpatrick, Mr. Mason and Dick Ahearn drove up from the Philadelphia group. One young lady reported last Summer that Dick looked stunning in a tuxedo. We must think to have Dick bring it up some time. The group pictures which have been taken in the past make us look pretty bad. Not as bad as some of our "interested" critics paint us, however. Will you do this, Dick? It is all for the work.

James Montague.



—Ade Bethune

and spoil the dream. On awakening we found the cold spell still here. However, Spring can't be far off, we hope. One encouraging sign is the arrival of seed catalogues.

### Smoking Pork

John Filliger said the other day that as far as definite plans are concerned about what crops and how much of those crops to put out he refuses to express himself. In the past, says John, many plans were made before planting season arrived, but when it came time to put the plans into action something always turned up to upset them. Maybe it was lack of funds or

that confuses many who would otherwise see things clearly. Capitalism oppresses labor because land is monopolized. Land is a free gift of nature to man, and its possession and ownership should be free to every man desiring to use it. But the value of ground rent is a community product and when collected by the community land will be free. The real present hindrance in this matter is that educated men think they know this question and will not study it. Must we conclude that they are afraid to study it?

Your respectfully  
JOHN HARRINGTON.

Ed Note: "The Land" page will remain a regular feature of THE CATHOLIC WORKER.

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